

one of the main causes of the large number of business failures which are recorded every year. Inexperienced men, though honest and hard working, undertake to do what cannot be successfully accomplished without larger capital and the result is, first, burdening debt and then humiliating disaster.

What is true of the tree and the building and the commercial enterprise is true also of the Church. Overexpansion without deeper roots, broader foundations, increased capital, means danger of collapse. Oh, no; the reference is not to money when the term "increased capital" is used. The Church has plenty of money, but money is not "capital" for the Church; for the Church is not—at least it should not be—a commercial enterprise. Increased "capital" for the Church means an increase of the Spirit and purpose and passion of Jesus Christ, in whom the Church must be "rooted and built up, and established in the faith" before it can accomplish the first thing for which it was called into being; and the more it extends its activities the deeper and broader must be the spiritual foundations.

The Church and its activities are being expanded. Yes, mightily. We rejoice in such expansion. The Church has as yet scarcely begun to do what it ought to do. It will take expansion as yet undreamed of before the Church accomplishes all of those "greater works" expected of it by the divine Master. But why has the Church done so little? Simply because its roots have not been sufficiently deep to meet the drain upon its vitality; because it has not been set firmly enough on the foundation which makes possible a stable structure; because it has always been under-capitalized with respect to the faith and the love which come alone from the one source of spiritual life.

And why has the Church at times flourished like a green bay tree in the eyes of the world only to be torn and shattered by the winds of selfishness and materialism? Merely because it reached out without reaching down; because the apparently flourishing institution became top-heavy for lack of root; because it was not sufficiently "grounded and settled" in that spiritual soil from which alone it draws the sustenance essential to fruitage. The disturbing thing about Church history is its repeated revelation of the fact that as the Church increased in outward power, prestige and acceptability among men it decreased in that spiritual dynamic without which it becomes a tree that yields "nothing but leaves."

Is it the purpose of these lines to intimate that the Church should abandon its efforts to do greater and more worthy things? Not at all. It is the purpose, however, to remind those who may chance to read that to continue able to do greater and yet greater things the Church must give greater heed to its foundations. The tree is known by its fruits; but the tree is not strengthened by its fruits; its vitality for fruit-bearing comes mainly through its roots. "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." "The branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." Let there be an increased yield of fruit without a deeper and more intense "abiding" and the day of withering comes more rapidly. Firmer rooting in God is essential to larger fruitage for God.

Are we of today giving sufficient attention to the roots? Are we making the mistake of thinking that an increase of fruit meets every requirement? Is it sufficient to be able to say,

In Thy name we have "done many wonderful works?" Of some who made such an assertion the Master said, "I never knew you." Why? It must be for that old reason, "Man looketh on the outward appearance, but the Lord looketh on the heart."

Within the writer's recollection there was a period when much was heard about "deepening the spiritual life," as there were similar periods in earlier years. From such periods usually, if not always, there have come broadened Christian activities—expansion. It is the natural result. "He that abideth in me, and I in him, the same bringeth forth much fruit." Real Christian fruitage is always the expression of vital Christian faith; but if the activities of the Church are not the expression of such a vital faith; if, for instance, they spring from pride, from the desire to be like others, or any one of a thousand motives other than the Spirit and purpose of Christ, we have branches which are not abiding, which are doomed to wither.

There is no Christian fruit that is not "the fruit of the Spirit."

The fruit of the Spirit comes from "abiding."

Are we looking well to the roots?—Presbyterian Advance.

WHO WILL DISPEL HIS DARKNESS?

By Dr. E. R. Kellersberger.

As evening came on and our weary feet approached our village after a long day's march over a tiny trail in the high grass we saw at the entrance of the village two high poles on each side of the path, with a long connecting crosspole overhead. On this crosspole was tied a piece of old mat—medicine prepared by the witch doctor and sold to the chief of the village to protect him and his people from evil. At every entrance of the village we saw the same emblems of protection. As we wound through the long lanes of tall corn, with houses here and there on each side of the single street, we made our way to the chief's enclosure with his "harem" lying in a rectangular form back of his house. In the front of the square were again these poles, and on the ground was a mound with sticks, pots and charms tied together; and on the chief himself was also much "medicine" tied at convenient places. If ever a village was protected (in their sense of the word) by charms and heathen concoctions—this was the village. The chief showed us his house to sleep in and pointed to another small house, some ten steps away, as the place for our kitchen. The chief seemed to have something to tell us, so we sat down and listened—about three weeks before we came there, at dusk, one of the wives of the chief was on the veranda of the house that was our cook's shack for the night—when a big lion crawled up and amid her piercing screams, caught her and carried her off to the forest and devoured her. Followed by torch and a loud hunting party she was found terribly mutilated and half eaten—all the medicines powerless to save her poor body and certainly not her soul. Yet this day they are believing that these charms can save them. Now we plead with the chief to give up worshipping wood and stone, and to accept Jesus the living Saviour. This village has never heard the good news—we were the first Protestant missionaries to put our foot in it, and we went on again the next morning. At present we just can't put evangelists in every village—this one is five days from Lusambo. Oh, how we would like to do so, but the number of missionaries that can give their whole time to the training of native evangelists is

very small—there is too much other work to be done. Can one evangelistic man handle a field that stretches for some 200 miles afield, with a great scattered population that can only be reached by the most strenuous, slow and taxing traveling? Can one man pretend to reach all these villages? can he, when he has to do all the unending work of a busy station with a thousand other things, besides a big transport station? No, it is folly to say he can. This is true of our work at Lusambo, and holds for other stations, too. Who, then, will dispel the darkness that fills this chief and his people? You, my dear friend, at home. How? you say. Give your pocket book more wholly to the Lord and send out more teachers, more preachers, more doctors, more nurses, more industrial men. Come yourself! When you begin to do these things, then you will dispel the darkness of this chief and his people—thus you are working for the day "when the lion and the lamb shall lie down together."

Congo, Africa.

THE JEWISH SABBATH AND THE CHRISTIAN'S LORD DAY.

By the Rev. George F. Pentecost, D. D., Pastor
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"Ye shall keep my Sabbaths, and reverence my Sanctuary."—Lev. 19:30.

"And on the first day of the week, when the disciples were gathered together to break bread, Paul preached unto them."—Acts 20:7.

The question is often asked, "Why was the Sabbath of the Jews changed for the Christian's Lord's Day; how came it to be changed, and whether or not there is any essential difference in the significance of the days?" This is by no means an irrelevant question. It is one that is entitled to be, and, in the present state of the times, ought to be carefully considered and answered. It shall be my endeavor in this sermon to answer this question. I have already reminded you that all the old Levitical ceremonies; their days and feasts were the foreshadowing of something better and higher. Just as the sacrifices of the old Temple service were fulfilled in Christ, so the Jewish Sabbath was fulfilled in the Christ and in the Lord's Day. Jesus said that He did not come to destroy the law and the prophets but to fulfill them. So we may say that the Lord's Day does not destroy but fulfills the Sabbath Day; by lifting it up on to a higher plane and endowing it with a profounder spiritual significance.

At the time of our Lord's earthly life and ministry the Jews were clinging to the Sabbath Day and its observance with a superstitious, fanatical and almost idolatrous tenacity. No other part of the Jewish worship was so hedged about and overloaded with traditions and minute rules for its observance as was the Sabbath. You will recall that most of the anger provoked by our Lord, and most of the charges alleged against Him were for the violation of the Sabbath Day. They did not condemn Him for healing the sick; they did not condemn Him for opening the eyes of the blind; they did not condemn Him for cleansing the lepers; but for that He did these things on the Sabbath Day. In His controversies with them (mainly on this point) He charges them with making void the law of God by their traditions. As a matter of fact the Jews had lost out of the Sabbath its true import, and turned it into an intolerable yoke of bondage.

The Lord's Day the Glorification of the Sabbath Day.

The coming of the Lord's Day was not a repudiation of the Jewish Sabbath. It puts no